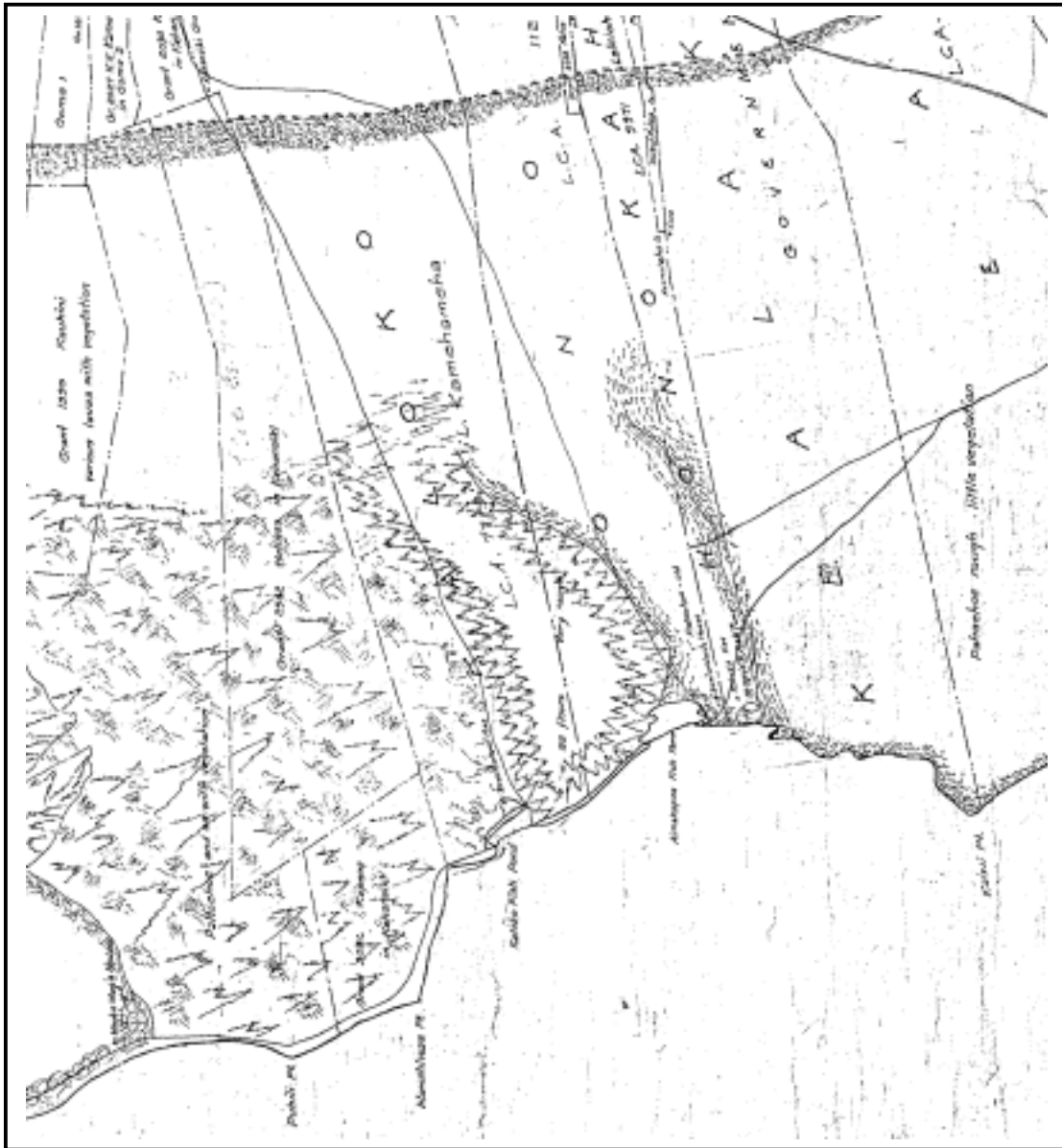


HE WAHI MO'OLELO 'OHANA NO KALOKO ME HONOKŌHAU MA KEKAHA O NĀ KONA—

**A COLLECTION OF FAMILY TRADITIONS DESCRIBING –
CUSTOMS, PRACTICES AND BELIEFS OF THE FAMILIES
AND LANDS OF KALOKO AND HONOKŌHAU,
NORTH KONA, ISLAND OF HAWAII'**



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NORTH KONA, ISLAND OF HAWAI'I**

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*Historical & Archival Documentary Research · Oral History Interview Studies
Researching and Preparing Studies from Hawaiian Language Documents · Māhele 'Āina, Boundary
Commission, & Land History Records · Integrated Cultural Resources Management Planning
· Preservation & Interpretive Program Development*

EXECUTIVE SUMMARY

Overview

At the request of Stanley Bond (National Park Service Archaeologist), Kepā Maly (Kumu Pono Associates), conducted a series of oral history interviews with several individuals known to be familiar with the lands, resources (both cultural and natural), and various aspects of the history of the *ahupua'a* of Kaloko and Honokōhau, District of Kona, Island of Hawai'i. Initial contact regarding the oral history interview program was made between the National Park Service and Kumu Pono Associates in October 1999, while Maly was conducting interviews and detailed research for the land of Honokōhau (including an overview of neighboring lands in the larger Kekaha region of North Kona). As a result, Maly was aware of the basic informational needs of the oral history program recorded herein, and while the formal agreement to conduct the present study was entered into in July 2000, Maly was able to discuss matters of importance to the present study with elder interviewees prior to initiation of the present interview program.

This study includes oral history interviews with ten individuals interviewed by Maly. Nine interviews with nine interviewees were conducted between November 18th, 1999 to March 27th, 2001. One earlier interview with an elder *kama'āina* was conducted by Maly in January 1996 (with follow up discussions in 2000). Additionally, as a result of detailed research conducted by Maly, this study also includes excerpts from several interviews with native residents of the Kaloko-Honokōhau area, that were conducted in 1962; and translations of three articles (published in Hawaiian language newspapers), including two accounts describing nineteenth century Kaloko-Honokōhau, and neighboring lands, written by native historian, J.W.H.I. Kihe, who was born in 1854 at Honokōhau.

All of the participants in oral history interviews conducted by Maly are either directly descended from traditional residents of Kaloko and Honokōhau, or have personal experience upon the land (working the fishponds and fisheries, and interacting with elder natives of the land), dating back to the 1920s.

Of particular importance to the National Park Service were matters pertaining to historic use and maintenance of the Kaloko-Honokōhau Fishponds, recordation of the methodology employed in the on-going efforts of fishpond restoration and stabilization, and care of *ilina* (burial features). To this end, the interviews provide important documentation on these matters and provide readers with animated descriptions of life upon the land.

ACKNOWLEDGMENTS

This oral history study, was made possible because elder *kama'āina* (natives) were willing to “talk story” and share their recollections of life upon the lands of Kaloko and Honokōhau, and the larger Kekaha region of North Kona. While no one person or family can answer all questions, combined, the various interviews compliment one another, with one interviewee filling in some recollections or historical notes that another may not have remembered or been aware of.

Like a *lei* (garland), made by weaving and binding various materials together on a foundation, the interviews cited herein, set on a foundation that is the land, form a *lei* (in the Hawaiian poetical sense, a *lei* of history) that adorns the land and the families of the land.

To each of you who shared your *mana'o*, *aloha*, and history —

(in alphabetical order)

Valentine K. Ako; G. Kinoulu Kahananui; John H. Ka'iliiwai; Malaea Keanaaina-Tolentino (and Cynthia Torres); Samuel and Claudia Keanaaina; Peter Keka; Agnes Puakalehua Nihi-Harp (and Isaac Harp); Violet Leimomi Nihi-Quiddaoen; and 'ohana members —

and to Stanley Bond (Kaloko-Honokōhau National Historical Park) and the Hawai'i Natural History Association (for their expert assistance and funding a portion of the study) —

We express our sincerest appreciation and gratitude.

— *'Ano'ai a nui, a mahalo iā 'oukou a pau!*

*Inā ua hewa māua, e 'olu'olu 'oukou, e hui kala mai iā māua,
māua nō me ka ha'aha'a — Kepā and Onaona Maly*

O ka mea maika'i mālama, o ka mea maika'i 'ole, kāpae 'ia
(Keep the good, set the bad aside)

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INTRODUCTION

Interview Methodology

The oral history interviews conducted as part for this study were performed in a manner consistent with Federal and State laws and guidelines for such studies. Among the referenced laws and guidelines were the National Historic Preservation Act (NHPA) of 1966, as amended in 1992; the Advisory Council on Historic Preservation's "Guidelines for Consideration of Traditional Cultural Values in Historic Preservation Review" (ACHP 1985); National Register Bulletin 38, "Guidelines for Evaluating and Documenting Traditional Cultural Properties" (Parker and King 1990); the Hawai'i State Historic Preservation Statute (Chapter 6E), which affords protection to historic sites, including traditional cultural properties of ongoing cultural significance; the criteria, standards, and guidelines currently utilized by the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) for the evaluation and documentation of cultural sites (cf. Title 13, Sub-Title 13:274-4,5,6; 275:6 – Dec. 12, 1996); and guidelines for cultural impact assessment studies, adopted by the Office of Environmental Quality Control (November 1997).

The interview format followed a standard approach that — (1) identified the interviewee and how she or he came to know about the lands of Kaloko and Honokōhau; (2) identified the time and/or place of specific events being described (when appropriate, locational information was recorded on one or more historic maps); (3) recorded interviews were transcribed and returned to interviewees for review, correction, and release; and (4) copies of the final oral history study (including all interviews), were provided to each interviewee or their families.

During the process of review and release, some additional information was recorded, thus the released transcripts differ in some aspects (for example, some dates or names referenced were corrected; and some sensitive, personal information was removed from the transcripts). The final released transcripts supercede the original recorded documentation.

Each of the interviewees were given a packet of historic maps (dating from the 1870s to the early 1900s), and during the interviews selected maps were also referenced. When appropriate, the general locations of sites referenced were marked on the maps, and that information was in turn compiled on one map, which is cited as *Figure 1*, an annotated interview map at the end of this study. Also, when conducting field interviews, photographs were taken and selected pictures are cited in the interviews.

As outlined by NPS archaeologist, areas of particular interest to staff of Kaloko-Honokōhau NHP included, but were not limited documenting historic use and maintenance of the Kaloko-Honokōhau Fishponds, recordation of the methodology employed in the on-going efforts of fishpond restoration and stabilization, and care of ilina (burial features). The interviews that follow provide readers with important documentation on these matters, though it will be seen that some questions could not be fully answered. This is explained by several interviewees as a product of their time, as often their own kūpuna would not speak to them of certain customs or practices.

An Overview of the Oral History Interview Process

Oral history interviews help to demonstrate how certain knowledge is handed down through time, from generation to generation. Often, because the experiences conveyed are personal, the narratives are richer and more animated than those that are typically found in reports that are purely academic or archival in nature. Thus, through the process of conducting oral history interviews things are learned that are at times overlooked in other forms of studies. Also, with the passing of time, knowledge and personal recollections undergo changes. Sometimes, that which was once important is forgotten, or assigned a lesser value. So today, when individuals—particularly those from outside the culture which originally assigned the cultural values—evaluate things such as resources, cultural practices, and history, their importance is diminished. Thus, oral historical narratives provide both present and future generations with an opportunity to understand the cultural attachment—relationship—shared between people and their natural and cultural environments.

In selecting interviewees, the authors followed several standard criteria for selection of those who might be most knowledgeable about the study area. Among the criteria were:

1. The interviewee's genealogical ties to early residents of lands within or adjoining the study area;
2. Age. The older the informant, the greater the likelihood that the individual had had personal communications or first-hand experiences with even older, now deceased Hawaiians and area residents; and
3. An individuals' identity in the community as being someone possessing specific knowledge of lore or historical wisdom pertaining to the lands, families, practices, and land use and subsistence activities in the study area.

Readers are asked to keep in mind that while this component of the study records a depth of cultural and historical knowledge of Kaloko, Honokōhau and vicinity, the documentation is incomplete. In the process of conducting oral history interviews, it is impossible to record all the knowledge or information that the interviewees possess. Thus, the records provide readers with only glimpses into the stories being told, and of the lives of the interview participants. The author/interviewer has made every effort to accurately relay the recollections, thoughts and recommendations of the people who shared their personal histories in this study.

As would be expected, participants in oral history interviews sometimes have different recollections of history, or for the same location or events of a particular period. There are a number of reasons that differences are recorded in oral history interviews, among them are that:

1. Recollections result from varying values assigned to an area or occurrences during an interviewees formative years;
2. They reflect localized or familial interpretations of the particular history being conveyed;
3. With the passing of many years, sometimes that which was heard from elders during one's childhood 70 or more years ago, may transform into that which the interviewee recalls having actually experienced;

4. In some cases it can be the result of the introduction of information into traditions that is of more recent historical origin; and
5. Some aspects of an interviewee's recollections may be shaped by a broader world view. In the face of continual change to one's cultural and natural landscapes, there can evolve a sense of urgency in caring for what has been.

In general, it will be seen that the few differences of history and recollections in the cited interviews are minor. If anything, the differences help direct us to questions which may be answered through additional research, or in some cases, pose questions which may never be answered. Diversity in the stories told, should be seen as something that will enhance interpretation, preservation, and long-term management of the land and water resources of the Kaloko-Honokōhau National Historical Park.

It should also be noted here, that reconciliation of information among informants is inappropriate within the interview process and is inconsistent with the purpose of oral historical research. The main objective of the oral history interview process is to record the ideas and sentiments personally held by the interviewees as accurately and respectfully as possible, without judgment. Adhering to these standards ensures both the quality and quantity of information obtained from individual interviewees, and facilitates the recording of information that will be of benefit to present and future generations. The oral history process also has another value to contemporary issues such as—the care of ilina (burial sites); management of fisheries; the role of families with traditional ties to the lands; and development of interpretive and educational programs. The oral history process provides a means of initiating a meaningful dialogue and partnership with local communities by communicating on the basis, and in a form that is respectful of cultural values and perspectives of individuals representative of their community.

Participants in the Kaloko-Honokōhau Oral History Interviews

All of the participants in oral history interviews conducted by Maly are either directly descended from traditional residents of Kaloko and Honokōhau, or have personal experience upon the land (working the fishponds and fisheries, and interacting with elder natives of the land). For the interviews specifically recorded by Maly, their recollections date back to the 1920s. The participants in interviews recorded in 1962, shared personal recollections dating back to ca. 1900. The interviewees (in alphabetical order) include the following individuals:

<i>Interviews of 1996-2001:</i>						
<i>Name of Interviewee</i>	<i>Ethnicity</i>	<i>Year Born</i>	<i>Birth Place</i>	<i>Male (M) Female (F)</i>	<i>Place of Residence</i>	<i>Background</i>
Valentine K. Ako	Hawaiian	1926	Hōlualoa	M	Kaua'i	1996 Interview participant. Visited families and fished at Honokōhau & Kaloko (ca. 1930s-1940s).
George Kinoulu Kahananui Sr.	Hawaiian	1925	Hōlualoa	M	Kalaoa	Relative of native families of Honokōhau; visited families and fished Honokōhau and vicinity (1920s-1950s).

Interviews of 1996-2001:						
Name of Interviewee	Ethnicity	Year Born	Birth Place	Male (M) Female (F)	Place of Residence	Background
John Hills Ka'iliwai	Hawaiian	1936	Lanikai	M	Pu'u Anahulu	Visited families and fished in the Kaloko- Honokōhau vicinity (including fishponds) (ca. 1940s-1950s).
Samuel Keanaaina	Hawaiian	1926	Kalaoa	M	Kalaoa	Descendant of families with generational ties to various lands of the Kekaha region. His grandfather held a historic lease on the Kaloko Fishpond, and as a youth, he worked ponds of the Kaloko-Honokōhau vicinity (ca. 1920s-1940s).
Malaea Agnes Keanaaina- Tolentino (with daughter, Cynthia Torres)	Hawaiian	1928	Kalaoa	F	Kealahou	(sister of Samuel Keanaaina) Following birth, she was taken to her grandparents home at Honokōhau Nui and raised. As a youth she regularly traveled between the uplands and coastal lands of Honokōhau and Kaloko, and stayed with family while working the Kaloko Fishpond.
Peter Keka	Hawaiian	1940	Waikīi	M	Kohala	Family has resided for years on the lands of Honokōhau, and as a youth, elders in his family held a lease on fishponds in both Kaloko and Honokōhau. As a youth, Mr. Keka worked the Kaloko Fishpond, and he was taught traditional customs associated with pond management and maintenance. He is currently employed by the National Park Service in the restoration of the fishpond and other cultural sites in the park.
Agnes Puakalehua Nihi- Harp (with son, Isaac Harp)	Hawaiian	1928	Oahu	F	Oahu	Direct descendant of native tenants and land owners of Honokōhau; raised at Honokōhau Iki (1930s). Traveled mauka-makai trails with elder family members, and lived at shore of Honokōhau Iki. Family members buried above 'Aimakapā Fishpond.
Violet Leimomi Nihi-Quiddaen	Hawaiian	1927	Oahu	F	Kona	Elder sister of Agnes Puakalehua Nihi-Harp – a direct descendant of native tenants and land owners of Honokōhau; raised at Honokōhau Iki (1930s).

Interviews of 1962:						
Name of Interviewee	Ethnicity	Year Born	Birth Place	Male (M) Female (F)	Place of Residence	Comments
Lowell K. Punihaole (with wife, Mary Peahi Punihaole)	Hawaiian	ca. 1899	Makala-wena & Honokōhau	M	Honokōhau Iki	1962 participants in Bishop Museum interview. Descendent of native families of Honokōhau.
Joseph (Kupihē) Kahananui	Hawaiian	ca. 1900	Honokōhau	M	Kalaoa	1962 participant in Bishop Museum interview. Descendent of native families of Honokōhau.
Mary (Keliikoa) Simiona	Hawaiian	1909	Ka'ū	F	Honokōhau Iki	1962 participant in Bishop Museum interview. Married descendent of native families of Honokōhau.
Mahone Ka'eo	Hawaiian	ca. 1890	Kau-malumalu	M	Kaumalumalu	1962 participant in Bishop Museum interview. Worked for Honokōhau (Palani) Ranch.

The following oral history interview narratives are provided here as they were released by the individual interviewees. It is requested here that all who read these interviews respect the interviewees. Please reference the oral history narratives in their context as spoken—not selectively so as to make a point that was not the interviewee's intention. *E 'olu'olu 'oukou e nā mea e heluhelu ai i kēia mau mo'olelo 'ohana — e hana pono, a e mau ke aloha!* Your respect of the wishes of the families and the information they have shared will be greatly appreciated. Release records are given in Appendix A at the end of this volume.

The following section of the study is divided into two sections — Part 1, interviews conducted by Maly (presented chronologically and by interviewee); and Part 2, historical interviews and records recorded between 1875 to 1962.